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American Research Center In Egypt, Inc.

NEWSLETTER



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THE CENTER'S EXCAVATIONS IN EGYPT

by

The Editor of the Newsletter

During three months spent in Egypt early this year, I had an opportunity to visit the sites at which the Center is sponsoring excavations: Fustat, Gebel Adda, and Mendes. It is hard, unless one has seen them, to imagine three localities so widely different in character.

Fustat is, and has been for centuries, a vast city dump, a desert wasteland bordered by the slums of Old Cairo and haunted by scavengers, human and canine. It is a windy, dusty, and malodorous site, cold and sometimes wet in winter, hot and fly-ridden in spring, never a very pleasant place in which to dig. It was, however, the place in which the first Arab conquerors of Egypt established their capital, and the excavators feel rewarded for discomfort by the discoveries they are making concerning the old city and the way of life followed by the people who lived in it. They are working against time, for Fustat is being engulfed by modern Cairo. The area is being reclaimed to provide housing for some of the millions who live in the modern capital of Egypt. One is always aware, at Fustat, of those crowding millions, avid of present needs, knowing and caring little, if anything, of the past.

Gebel Adda, in contrast, is one of the loneliest sites in all of Egypt. It is situated on a headland bordering the slowly rising Nile-lake created by the new high dam. It lies in a wildly beautiful, completely barren landscape of jagged red-black peaks, from which pour cascades of bright golden sands. The region in which it lies has been entirely stripped of people. On the flanks of the mountains, their deserted villages stare blankly across the lake, from the shallows of which rise scattered crests of submerged palm trees, slowly drowning like the villages above them. The palm fronds are the only green to be seen, save that of a few pathetic plants -- beans and onions and squashes doomed never to reach fruition -- tended by the workmen of the expedition in tiny gardens at their tent doors. The winds here are violent, far beyond those of Fustat. They blow sand and the dust of excavation into eyes and mouths and noses and bring with them clouds of gnats, which get into everything. A digger's lot is not an entirely happy one; and yet the staff at Gebel Adda seems gay and contented. Even the workmen, brought from far down the river, sing through the clouds of dust that swirl around them.

At Gebel Adda, as at Fustat, the excavators are working against time, for the site, even the high citadel that crowns it, will soon be completely submerged by the lake. And they are working in almost complete isolation. The staff at Fustat can escape, when the day's digging is done, to the amenities of Cairo. Cairo is some 750 miles away from Gebel Adda; Aswan, the nearest town, is nearly 200 miles distant and can be reached only by the slow

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way of the river. (No weekends on the town! It took me the better part of four days to go from Aswan to Gebel Adda and return.) There is no telephone or telegraph station at Gebel Adda. There is not even a road that goes anywhere. The only communication with the outside world is that provided by the steamer of the Service of Antiquities, which brings mail and supplies once a week to Abu Simbel, eight or ten miles to the north.

Mendes is in an entirely different environment from that of the two other excavations. The huge mound, on which the Institute of Fine Arts of New York University is working under a grant from the Center, rises out of the lush green fields and groves of the wide Delta plain, in a smiling rural atmosphere of farms and villages. Across the level plain, one can see the mound and the shrine of Amasis that crowns it from miles away. The work of this year had not yet begun when I visited the site -- understandably, for at that season (in January) the weather was not only cold and excessively windy but also very wet. We passed through two brisk downpours on the way to Mendes, and the last several miles to the site were over frequently muddy and always bumpy roads. There was mud at the bottoms of some of the recent excavations. However, as compared with many Delta sites (I think of the slippery slime in the tombs of Tanis), the Mendes mound seems high and dry. The north winds that sweep the site should be welcome in spring and summer, during the digging season. The chief annoyance then (and what expedition does not suffer annoyances?) will be flies and the mosquitoes that breed so abundantly in the neighboring rice paddies. The site is sufficiently isolated to be relatively free from the added annoyance of too many visitors. Otherwise it is not isolated at all. Telephone, telegraph, and rail communication is within easy reach, and the motor road to Cairo, around a hundred miles distant, is as a whole good.

While it is pleasant to feel that one is not entirely cut off from the outside world, no member of any expedition has much time, during the digging season, for anything but his job. Work customarily starts no later than six in the morning. After a seven- or eight-hour day, the laborers are free. Not the staff, however. They continue with recording, drafting, and other tasks for as long as the work demands. A six-day week is the rule, but the seventh day is not always a holy day for a dedicated archaeologist.

At Mendes, the excavators are not pressed for time to the same degree as those working at Fustat and Gebel Adda, but they know that each season must show an accomplishment if the excavation is to continue. Accomplishment is not measured by rich finds or sensational discoveries. While most excavators secretly hope to uncover rare or beautiful objects, the practical archaeologist remains content if he can add something of significance to the history of the past. In the first brief season, as readers of Newsletter Number 53 will remember, the expedition at Mendes found two late Old Kingdom tombs, which prove that the occupancy of the city goes back at least to the Sixth Dynasty. What more will be discovered is a matter of patient, scientific digging, and also, to some extent, of chance. Almost every ancient site in Egypt has been subjected to pilfering from antiquity down to the present, and the illicit diggers have not merely carried off what seemed to them of value but have often destroyed or confused less tangible historical wealth offered by the site. The archaeologist who finds something of importance amid the havoc wrought by robbers and consuming time can consider himself lucky.

The average person who visits an excavated site may find it only an unimpressive jumble of ruins. I was fortunate to have seen Fustat and Gebel Adda under the expert and enthusiastic guidance of the respective directors of excavation at those places. George Scanlon and Nicholas Millet, who taught me to "read" the evidence of crumbled walls and foundations, rebuild in imagination the structures that rose above them and to picture the people who once inhabited them. At Mendes, there was no director of expedition to guide us, but the ghafir who guarded the site led us to the recent excavations and pointed out the past season's accomplishments of the expedition, with which he was obviously proud to be associated.

At Mendes, as at the other sites of the Center, there is an esprit de corps, which animates not only the staffs but also the Egyptian workmen who form the backbone of an excavation. The foremen at Fustat welcomed us as if we were their own honored guests. At Gebel Adda, the workmen greeted us with chanted song, improvised for the occasion. The ghafir at Mendes offered to take us to his house for tea. It was pleasant to find the ancient tradition of hospitality still surviving in these modern, troubled times.

I should like to add that I met with great kindness in Egypt, not only from those to whom I had a more or less formal introduction but also from total strangers. My Egyptian colleagues were invariably hospitable and helpful, but so also were many persons casually encountered on trains and boats and in the streets. I usually felt that I was a welcome visitor to the country. Strangers who spoke some English (and their number has greatly increased since I was last in Egypt, twelve years ago) helped me out when they saw that I was in language difficulties; if I looked lost, as was frequently the case, especially if I had strayed off the beaten path in Cairo, someone usually volunteered assistance. Traffic policemen often opened the way for me with a smile, and other policemen, stationed where I passed each day, greeted me with "Sa'ida" -- "Good-day." In spite of the anti-American and anti-Western propaganda with which the local newspapers were filled, I found that a friendly attitude usually met with a friendly response and that the traditional courtesy of the East still persisted.

Elizabeth Riefstahl

FUSTAT 1965

by

George T. Scanlon

A world of difference lies between this season's work at Fustat and the drudgery of last year. We are now north of the fertilizer factory and up-wind from it. We are no longer stoned by the local populace, or rather the juvenile elements of it, as we go to and from work, and best of all, we are working very high on the gabal, the rocky shelf upon which the city of Fustat was built, and consequently we have no trouble at all with the water table of the Nile. In sum, we have uncovered in two and a half months an area of about the same extent as that which required four months of tedious unearthing in 1964.

These improvements in working conditions have not been accomplished without some difficulties. On my return to Cairo in the Fall, I found that we might still be confronted by garbage. The chap who had convinced the drovers to dump their refuse somewhere else than on our former site had contracted with them to deposit it on the new one, and it took six weeks of almost daily sessions with the local authorities before I could cajole them into having the rubbish heaps removed from the area in which we planned to work. Our relief from stoning resulted from an accident. Our Inspector had explained, rather indulgently, that the reason the urchins threw stones at us was because they thought we were English and therefore deeply engraved in memory as Bad. One day, as we returned from work, he happened to be in the front seat of the truck, thus providing a good target for the harassing horde, who promptly stoned him. Enraged, he pursued the felons into the school yard and came back shouting that they were outside the context of civil life, monsters, criminal, dirty. The staff good-naturedly called the Inspector nothing but "Inglizi" for weeks. But we were stoned no more.

We started work in mid-January, lucky to be on high ground in the midst of the longest continuous rainfall that Cairo had experienced in twenty-five years. We began systematic trenching to find the most promising spot for the excavation, but were obliged to cast

that scientific approach to the wind (of which there is rarely any lack at Fustat), when the Department of Antiquities informed us that we were perhaps beyond our concession. It then turned out that during our absence, there had been a change of command in the Director-General's office and that our request for a revision, which had been made in view of an impending low-cost building project to be undertaken by the Governorate of Cairo not later than July, 1965, had not been submitted to the proper Committee. Accordingly, on February 1st, we moved to the south and east of the Mosque of Abu Su'ud, a structure prominent on the Fustat skyline by reason of its Ottoman minaret, and began clearing in an area which had been partly uncovered years previously by some unknown official or unofficial archaeologist. The court of a small dwelling was apparent, and a little podium on its western side gave access to a cistern. All of the foundations were as clear as a Times headline, and there was no seepage to impede the clearing of the pit. Within about three days of starting work the latter yielded a splendid S'ung porcelain water jar and a Fatimid lustre vase, both broken, of course, but now so cleverly reconstructed by our staff that the general shapes and decorative details can be ascertained. After this auspicious beginning, we opened out the excavation to ever more interesting architectural discoveries and ever more interesting artifacts.

To date we have uncovered the ground plans of no less than four separate housing complexes, two of which have courts with basin systems hewn into the gabal and in all of which are cisterns and cesspools, now thoroughly cleaned out. Every complex showed evidence of rebuilding, and in three of the four we found traces of earlier foundations beneath what we had first taken to be the primary ones. These foundations invariably consisted of baked brick with mud mortar, laid directly on the gabal without the employment of any other types of foundation material. In the rooms of one of the complexes, amid the debris surrounding the foundations or beneath the pavements, we found a quantity of elements of stucco decoration in the unmistakable Samarra style, directly related to the fragments in the same style previously found at Fustat by Aly Baghat and reported by him in Fouilles d'al Foustat, as well as to other pieces discovered in the Tulunid house excavated (but imperfectly reported) by Husein Raschid, which lies about a hundred meters to the north of the present Shari' Salah Salem. In a cistern adjacent to Complex No. 1 we found shards of Samarra red-lustre ware and pieces of imitation T'ang vessels. Since these were associated with Tulunid filters, the evidence seems to point to a Tulunid date (868-910) for the primary foundations of our houses.

When it was a case of discovering the date of rebuilding within the complexes, where rebuilding was usually a matter of putting in a new flooring of dakkah (pressed earth) and/or of repaving in court and reception areas, it was the cisterns that provided conclusive evidence. Coins and glass weights bearing the name of the Fatimid Caliph al-Mustansir (1035-94) were found associated with whole bowls of lightly-incised imitation celadon wares and a vast variety of filters, all of the same general stylistic character. There can be little doubt that the secondary construction is Fatimid. In order to corroborate this dating, two sections of street dakkah, one ten meters and the other five meters in length, were removed in ten to twenty centimeter layers and their contents analyzed. In neither instance did we come across any Ayyubid or Mamluk elements, and the upper strata yielded bits of Fatimid lustre, incised imitation celadons, and genuine S'ung celadon and porcelain shards (representing important imports at the height of the Fatimid era), together with a few corroborative coins and glass weights.

The analysis of all the artifacts related to Fatimid rebuilding (and they were in sufficient quantity to be significant) permits us to establish a firm dating for both filters and incised imitation celadons. All of the filters were variants or duplicates of those assigned to the Fatimid period by Olmer in his catalogue of filters in the Islamic Museum. He, however, based his dating on stylistic grounds alone. Now it can be confirmed by archaeological data. The incised imitation celadon wares, moreover, which have previously been assigned to the twelfth century and more generally to the Ayyubid period

(1170-1250), can now definitely be put into the eleventh century. These wares, of comparatively thin and gritty buff-white clay, are always covered with glazes made from ground glass in a uniform range of colors: manganese, honey-brown, turquoise, and a lightish green. They are generally monochrome, but occasionally show a different color around the rim. During the past fortnight, we have discovered the elements of a glass kiln, certainly of the "secondary" or Fatimid reconstruction era, which has yielded (together with a cache of clean, water-washed sand, probably brought from the region of the Wadi Natrum) hundreds of wasters and ingots, all of the same range of colors as employed in the glazes of the imitation celadons. There can now be little doubt that these wares are of high Fatimid date; that they were a special product of Fustat ateliers seems to be a certainty.

Now we come to the very earliest period of our house-complexes, the period of baked brick with mud mortar. Here we have been fortunate beyond expectation. In a cistern directly adjacent to a street from which we had removed the dakkah, layer by layer, finding Fatimid evidence at the top, bits of Tulunid wares beneath, and only scattered bits of unglazed pottery at the bottom, we began a systematic excavation. First each fifty and the each twenty-five centimeters was cleared and sieved. The eventual depth proved to be 7.85 meters, and the evidence that the cistern was related to the very lowest levels of the street and to the earliest brick and mud-mortar foundations became clearer with every day's work. First came a very large water-bottle filter, fifteen centimeters in diameter, the shape and design of which was clearly different from those called Tulunid in Olmer's catalogue. Then came bits of green glass, which when put together proved to be of trumpet shape and/or low in height with ballooning, thin body -- clearly unlike any known glass of the Tulunid or Fatimid period, indeed, in spirit, rather Byzantine. Then, on the rim of a green glass vessel, we found two seals, one with the name of Salama, who was governor of Egypt in 778, the other indicating a measure of peaches: mukilah khukh (?). At about six meters, along with a raft of green glass shards, came a glass weight (for fals) with the name of Abd el-Malik ibn Marwan, the last Umayyad governor of Egypt, who was in control in 750.

Finally, we discovered the prize of them all, and certainly the most important single piece of glass to come from the Islamic world in some time: the shards of a lustre-glass bowl, five inches high and about six in diameter at the rim. Stem and a bit of the rim were missing, but two registers of scrolls and leaves and a rosette at the bottom were preserved, and most important it bore a band of inscription that was almost intact. From it we could read the name of Abd al-Samad ibn Ali al-Abbasi, the brother of Harun al-Rashid, and governor of Egypt in 155 A.H. 771-2 A.D.

It is the earliest precisely dated piece of lustre glass in the history of Islamic art. Conjoined to the other glass found in association with it in the cistern, it provides a basis for a typology of early Islamic glass and furnishes new insight into the art of glass-making as practised in the middle of the eighth century. Further, this piece constitutes a denial of the conjecture that there was a hiatus in the arts of Egypt following the Islamic conquest, that there was a revival of quality and imagination only in the period of Ahmad ibn Tulun. The classical flair of the motifs and execution of our vessel is witness to a high order of craftsmanship and points to an unbroken continuum with the ancient arts of Egypt.

In the fill below Tulunid pavements, in which, once again, appeared traces of burnt brick and mud-mortar foundations, we found also an extraordinary green filter bottle, lead-glazed, with fine relief designs of scrolls, trees, and leaves on body and rim, an object that compares favorably with those assigned by Lane to the late eighth and early ninth century. In sum, we have come across the most important archaeological fact in the history of Fustat excavations to date, the seminal conjunction of Abbasid, Tulunid, and Fatimid buildings and artifacts, proof of continuous habitation. Most

probably we have been working in that part of early Cairo where Fustat, the Abbasid quarter of al-Askar, and the Tulunid suburb of al-Qata'i were apparently in contiguity.

The results to date are clear and valuable: four housing complexes in whole or in part, a glass factory, and a portion of a pottery works. Compared with the past season, we can show a vast improvement in the quantity and quality of registered objects, and the shards we have collected for our typology put those of last year completely in the shade. When we finish digging in late May, after four and a half months of work, we shall find ourselves only on the verge of the scientifically valuable truth that lies beneath the rubbish heaps of Old Cairo. What a pity that the bulldozers have an appointment in the area in early July!

THE THIRD SEASON AT GEBEL ADDA

by

Nicholas B. Millet

The CENTER's Nubian Expedition returned to Gebel Adda for its third season in December of 1964. This represented the last year of the CENTER's three-year contract with the State Department under Public Law 480, and additional funds for salaries and other expenses were available from the generous donation granted by the National Geographic Society in 1964. Due to a much expanded work program and an enlarged staff, expenses of the Expedition this year were very heavy. The available funds were sufficient only for the normal budget season of two and a half months, and the hoped-for extension of the working period to three and a half months, achieved last year through careful shepherding of resources, could not be realized in 1964-65. Despite this, the Expedition had what was so far perhaps its most significant season of work at this very important Nubian site.

The staff consisted of the following persons: N.B. Millet, director; M.A.P. Minns, assistant director; H. Jaritz, of the Technische Hochschule, Hannover, architect; J. Jacquet, of the Centre de Documentation in Cairo, architect; P. Mayer, of the Technische Hochschule, Hannover, architect; R.C. Hupton, of the Burke Memorial Museum, Seattle, archaeologist; Helen Jacquet, archaeologist; R.A. Edlund, of Dorchester, Mass., photographer; F. Wisti, of the National Museum, Copenhagen, conservator; Diane Nelson, of Taunton, Mass., artist; Elaine Wong Mayer, of Hannover, artist; R. Huber, of Zurich, archaeologist and draftsman. The Egyptian Service of Antiquities was represented by Mr. Faruq Gumaa, to whom the Expedition is much indebted for his enthusiastic and able cooperation, and Mr. K.R. Weeks, of the University of Washington, a Fellow of the Center, joined the staff for most of the season in order to carry out his physical-anthropological study of the skeletal material excavated during the Expedition's three seasons in Nubia. This study, about which subscribers to Newsletter will remember reading of in these pages, forms a most important - indeed vital - adjunct to the Gebel Adda Project.

Readers will also remember the present writer's unhappy complaints in last season's report concerning our failure to find at Adda the Late Meroitic Cemetery, whose pottery and skeletal material could be expected to yield essential data on the earliest habitation period at the site. Having despaired of ever locating this cemetery in the vast necropolis, we were overjoyed this season when our final explorations in the cemeteries resulted in the discovery of a large number of tombs at the far eastern end of Cemetery Four, which are definitely Late Meroitic in date. Although the new discoveries pose (as usual) new problems in the understanding of the general range of the archaeological material at Adda, and although the excavation of the burials took a great deal of time

and effort at a point when we had hoped to be able to turn our full attention to the Citadel, the importance of the new material to the overall understanding of the site cannot be overemphasized.

At the same time at which work was proceeding on the unexpected bonus of the Meroitic tombs, other work parties concentrated on the large Christian cemeteries known collectively as Cemetery Two and on the Citadel itself, where most of the staff and labour force concentrated their efforts during the season. In Cemetery Two and its associated church (Monneret de Villard's Church One) attention was necessarily concentrated on the recording and opening of tombs for the sake of collecting the skeletal material for Mr. Weeks' study. The more than a thousand tombs in the cemetery could of course not all be opened, and recourse was had to statistical sampling methods to obtain a random sample of one quarter of the tombs. In the Church itself, a careful excavation enabled us to recognise the building as one of the oldest church buildings preserved in Nubia; it was built around 700 A.D. and abandoned some hundred and fifty years afterward. The numerous crypt-tombs it contained of which only a few had been located by the two earlier excavators, were opened, but without bringing to light any further information.

On the Citadel, attention was concentrated on those portions soon to be flooded by the rising water, which, by the way, had already risen some seven meters by the time we arrived at the site. Further examination of the great brick tower at the northwestern corner of the suburb showed it to be part of an enormous complex of brick fortifications, to be dated to the Late Meroitic Period, which at the end of the season could be traced in many parts of the suburb. This fortification apparently is the oldest building at Gebel Adda, the original system of defense erected by the Meroites when they occupied the site. The mud-brick walls were at some period later in Meroitic times enclosed in the massive and monumental system of well-made masonry ramparts, which so strike the visitor to Adda. A system of trenches in the suburb further revealed the fact that the earlier of the cities of Christian times was very well laid-out and carefully "city-planned", and may be expected to yield much interesting information when the excavation reaches this level over a considerable area. In the course of the work in the suburb we discovered several pages of Old Nubian manuscript, notably portions of a martyrdom of Saint Epimachos, of considerable interest in view of the neighbouring shrine of that saint built in Christian times in the Abu Oda temple. Another manuscript fragment seems to be an astrological text based on the days of the Nubian lunar month, describing what may be expected of children born on various days. An early fourteenth century Arabic document on paper found at the same time deals with the legal status of a slave-woman's children.

The Expedition plans to return to the site during the coming December for another season's work, and it is now hoped that still another season can be financed (1966-67) in some way. The site will be partially above water for some time after that, but two more seasons should see the complete excavation of all significant parts of the Adda Citadel. The cemeteries will of course be flooded during the coming twelve months, but it is felt that with the discovery of the Meroitic cemetery the important work in the necropolis has been completed, and we can in good conscience turn our full attentions to the vast ruin of the Citadel itself.

THE FUSTAT GLASS PROJECT

by

Ray W. Smith

This project, under the direction of Dr. R.W. Smith, is concerned with establishing a typography of Antiquities has very kindly put at the disposal of the Center a rich collection of glass fragments from previous excavations at Fustat, at which can be added the well-documented finds of the excavation now being conducted by the Center. Dr. Smith, an internationally known authority on ancient glass, has gathered together a group of volunteers to sort and classify the fragments under his guidance. This group is composed of the wives of Americans stationed in Cairo at the United States Embassy and elsewhere, not least among them, Mrs. Smith herself. Anyone who has worked with volunteers will realize that Dr. Smith deserves great credit for having been able to impart his enthusiasm to the group and to keep it on the job. The Editor of the Newsletter has visited the volunteers at work in the storeroom assigned to them at the site and was greatly impressed, not only by their industry but by their skill in identifying the types with which they were working. Dr. Smith briefly reports as follows on the progress of the survey:

While it is too early to report any precise findings of the glass project, certain strong indications have emerged. In the first place, it seems certain that the great city of Fustat was a pre-eminent glass manufacturing center of the Islamic world. In fact, there are appearing among the fragments we are studying superlative types of glass apparently not represented at all in finds from other Islamic regions. In addition to all the known types of luxury wares, numerous fragments have revealed bowls decorated with opaque colored threads. These have been treated in an "interrupted" technique and handled, with the use of a sharp tool, to produce flutings of an extraordinary beauty.

The vast statistical breadth of the material under study will permit the establishment of a complete glass typology for Fustat. It appears that the production of fine glass may have continued at the site beyond the Fatimid period and well into the Mameluka centuries. Gilded and enamelled wares from these centuries are well known, but there are other types of first-quality glass appearing among the fragments, which have hitherto escaped attention. Moreover, it now seems, as is shown by Dr. Scanlon's report in this Newsletter, that glass production began at Fustat at a much earlier period than was previously thought. In fact, it would hardly be possible to find a richer site or one showing a greater variety of the techniques employed in the manufacture of glass during the early Islamic period.

CONTRIBUTIONS BY FELLOWS OF THE CENTER

While in Egypt, the Editor of the Newsletter had the privilege of meeting the young scholars to whom fellowships of the Center had been awarded and to note with pleasure how well they had adjusted themselves to life and working conditions in Cairo. The majority of them were engaged in Islamic studies. They had not only taken full advantages of the resources offered by that great city for their work, but many of them had broadened their outlook by visiting other parts of the country and (in some cases) neighboring countries, as well as by investigating monuments of Egypt's remoter past. The following contributions, by products of the Cairo experiences of two of the Center's fellows, may well be of value to readers of the Newsletter who have Islamic interests. Jere L. Bacharach, candidate for a doctor's degree from the University of Michigan, is studying the economic history of the Mamluk period, with particular emphasis on numismatic evidence, and Pierre A. MacKay is working on a thesis to present to the University of California on the geography of the Eastern Mediterranean in Byzantine and early Islamic times. Mr. Bacharach will continue his studies in Cairo during the coming year, and Mr. MacKay will pursue his subject in Greece and Turkey.

ISLAMIC COINS IN CAIRO

by

Jere L. Bacharach

Cairo was once the center of a flourishing Islamic coin market. The city had a reputation for good quality coins, and a high turnover rate kept prices low. Dinars (gold coins) and dirhams (silver coins) could be easily found among the city's many antiquities dealers as well as in a few specialized shops. Private collections were built up and their contents were generally known. It was the period when private collectors such as Marcel Jungfleisch and Dr. Paul Balog made important contributions to our knowledge of Muslim numismatics, particularly through the Bulletin de l'Institut d'Egypte.

Today, for a number of reasons, the situation has basically changed. Cairo is no longer the center of the coin market; its place has been taken by Damascus and Jerusalem. The earlier supplies of fine coins have been exhausted; they are now deposited in collections, public and private, outside of Egypt, or in the Museum of Islamic Art. The fine Umayyad dirhams which occasionally appear in the hands of private collectors are all recent acquisitions from Jordanian dealers. The few dirhams available in Cairo are usually badly worn or clipped. For the souvenir hunter, like myself, these coins make a nice symbol of my academic interests, and the price is still low, about twenty piasters per coin. On the other hand, a Mamluk dirham in fair condition can cost as much as a pound while those of earlier dynasties in mint condition can run to twice or three times that sum, though such coins once sold for from twenty-five to fifty piasters each. The increase in price for dinars is even greater. The legal rate for gold has set a minimum on the intrinsic value of the coin, but the few dinars found in Cairo run to four or five times this rate. The dinars are mostly Fatimid. Copper coins, mostly Mamluk, are still available, but they are in very poor condition. On a recent "window shopping" spree, I found that copper coins were selling at from ten to fifteen piasters each. Even the supply of these coins is very limited, although the demand is even slimmer.

The publication of articles dealing with Muslim numismatics in the Bulletin of the Faculty of Arts, Cairo University, marks another new trend, a growing academic interest by Arab scholars. So far only Dr. Abd ar-Rahman Fahmy, Curator of Coins, Museum of Islamic Art, has made any contributions to the literature, but he has students who will soon join the ranks. This Spring a landmark will be made with the publication of the first volume of the Islamic coins of the Museum. For this catalogue of Umayyad and Abbasid coins (to 945 #A.D.) Professor Fahmy has over 4,500 entries in a work which will run to over 800 pages including a long introductory chapter on Muslim numismatics. Another publication scheduled to appear later in the Spring is the complete Ayyūbid technical manual on Muslim numismatics by Ibn Ba'ra (cf. Ehrenkreutz, "Extracts" BSOAS XV (1953)). Dr. Fahmy not only has edited this important text but has also supplied numerous illustrations of Ayyūbid coins as well as added material on minting technics.

Courses on Muslim numismatics are now formally offered at Al-Azhar University and Cairo University. Dr. Fahmy himself was introduced to the subject by Adolf Grohman at the latter institution. Today the best student in Cairo is Mr. Muhammad al-Hussini, an Iraqi, who will receive his M.A. in June from the University of Cairo and then will return to Baghdad to be chief curator of coins. For his M.A. thesis he has presented a catalogue of the Artukid coins in the cabinets of Cairo and Baghdad as well as those in the catalogues of London, Paris, and Istanbul. Anyone familiar with the Artukid coinage and its pictorial subjects will know what a difficult job it is to read and catalogue these coins.

As impressive as the work of these Arab scholars is, they suffer from one major handicap; they are unaware of developments in Europe and the United States. Foreign journals on numismatic and economic history are not available in Cairo, even Numismatic Literature, an annotated quarterly index published by the American Numismatic Society is not found in any museum or library. The lack of such current literature means that the Arab scholars are dependent on odd offprints and visiting scholars for their knowledge of western scholarship. While similar remarks can be made about many academic fields in the U.A.R., numismatics seems to have a longer record of being neglected.

For those who wish to pick up Muslim coins in Egypt, there is still some hope. Damascus and Jerusalem have larger and better stocks than Cairo, but in those cities European and American buyers, buying in large lots, have pushed prices upward. Good buys can be found, even in Cairo, although a good deal of walking, talking and bargaining is involved. As I mentioned earlier, I have picked up a few coins, altogether about two dozen, as souvenirs. All of them are worn or clipped and would normally be of little interest to collectors. Almost all my dirhams are Ayyūbid from the reigns of al-Kamil, al-Sālih Ayyūb and al-Sālih Isma'il. With one exception they are very common in museum collections. By chance I have acquired a rare Ayyūbid coin. It is from the reign of al-Sālih Ayyūb (637-646/1240-1249) A.D. and is the first coin of the whole dynasty on which the investiture as sultan is evident. Although the margins of my coin are worn, Professor Balog has dated 11 known similar coins as Damascus, 645 A.H./1248 A.D. (Cf. Balog, "Etudes Numismatiques de l'Egypte Musulmane, II" Bulletin de l'Institut d'Egypte, XXXIV (1952), pp. 1-39) The title it bears, "al-sultān al-malik," also appears on a few coins of al-Mu'azzam Turanshah (1249-1250 A.D.) before the Mamluk Baybars (1260-1277 A.D.) uses it regularly on his coinage and all following Mamluk rulers follow his example.

NOTES ON THE BOOKSHOPS OF CAIRO

by

Pierre A. MacKay

One of the great advantages of being in Cairo is to be at the source of some of the best printings in classical Arabic available today. Those of us specializing in Islamic studies here have been presented with an opportunity that -- rather to the despair of our wives -- we are quick to make use of. But buying books, like everything else in Egypt, has its own special tempo, and I propose to discuss some of my own successes and failures here, hoping especially that future bibliophiles at the American Research Center may be aided by a little advance knowledge. I do not claim to know the book trade at all thoroughly, and those who have previously had dealings in Cairo will note among other omissions that I do not discuss Faggala Street, where there is the highest concentration of bookshops in Cairo. All of the places I mention are within walking distance of home, which is in Bab el-Luq.

The greatest problem for the bibliophile in Cairo is the apparent absence of any general list of titles and publishers in even the largest bookshops. I say apparent, because I may yet discover that such a thing exists here in a usable form, but until now I have not found it. For the most part, each shop is familiar only with its own printings, if, as is usually the case, it is also a publishing house, and with the small number of books it stocks from the lists of its competitors. If you ask for something not immediately evident in the shop you have entered, you are liable to be told that it is out of print or simply non-existent. This assurance means nothing. Very few shops know even what is available in the next shop down the street.

One may best prepare for the hunt by going through the rich analytical bibliography of works newly published in classical Arabic, which is offered by Anawati in Mélanges de l'Institut Dominicain d'Etudes Orientales. The short reviews given here provide not only information about the text and the quality of the editing, but also about such supplementary details as indexing, relation to commonly cited western editions, and (a novel, but extremely important criterion) spacing between words and lines of type. There are still many crudely printed texts offered for sale which give the reader only the minimum of help in this last-mentioned regard.

The exact name of the publisher of a work should always be noted. It will at least lead you to the right shop, but also the exact full title of the work is all-important in at least half the shops I have visited. The western convention of referring to a work by the name of the author and a short title can often lead to hours of frustration. You must be prepared to rattle off the full title, the more so if it is one of the rhyming jingles favoured by Arab authors. The author's name is often nearly useless, especially if you are habituated to using one part of it, and the bookseller prefers to use another. I have, for instance, a copy of al-Masālik wa-l-Mamālik by the man we would be inclined to refer to as al-Iṣṭakhri, but it was bound, by order of the bookshop from which I bought it, with "al-Ma'rūf bi-l-Karkhī" printed on the spine as the author's full name. This is an extreme case, but an indication of what to expect. A further example will indicate how important it is to be exact about the title. I was told in the bookshop which published it that I would find no such thing as a "Kitāb 'an ās-Ṣi'r li 'Aristutalis," (which I thought a reasonably accurate translation of peri poiētikēs). When I discovered the very book I wanted on display, and protested that it was indeed available, I was told superciliously that what I held in my hand was "Fann aṣ-Ṣi'r li 'Aristūṭālis." Again, it took me some time to acquire the work of the geographer known -- perhaps incorrectly -- to the West as al-Muqaddasī, but I had only to reel off its title, "'Ahsan at-Taqāsim fī Ma'rifat al-'Aqālīm," and I was handed the book at once.

The easiest and surest purchases in Cairo today are the titles in the series *Dhakhā'ir al-ʿArab*, published by Dār al-Maʿārif. (This is not, by the way, the same as the publisher identified as "al Maaref Press," on certain works from the mid-fifties and earlier. For them you must now go to al-Maʿrifa, not far from Midan Talaat Harb.) There are titles for every taste in this series, all of them in good editions. Perhaps the most exciting title offered, at a price which brings it within reach of private scholars, is the history of Tabarī, which has presently reached the year 103 A. H. in six volumes (part II, page 1441 of De Goeje's edition -- the pagination of the De Goeje volumes is given in the margin of the new edition). One need only compare the price of approximately 5 Egyptian for the first five volumes with the 11/11 quoted for the same books by an English bookseller to see the advantage of making such purchases in Cairo. Other titles of special interest are: *Risālat al-Ghufrān*, by al-Maʿarī, *Tabaqat aṣ-Ṣuʿarāʾ*, by ibn Muʿtazz, *al-Bukhalāʾ* by al-Djāḥiẓ, the diwans of Abu Tammām and al-Buḥturī, two commentaries on al-Mutanabbī, and several philosophic and religious works. In another series, the *Mufaḍḍaliyyāt* and the *ʿAsmaʿiyyāt* have been reissued, and we may hope to see as well the *Djamharat ʿAsʿār al-ʿArab*. I have found the Librarie Centrale, near Midan Mustafa Kamel, a pleasant place to look over the whole available stock of Dār al Maʿārif, at least of its several literary series. There also displayed fifteen volumes of an edition of the *Tafsīr* of aṭ-Ṭabarī, for the really determined Arabist.

Dār al-Kutub remains, of course, an important publisher for classical Arabic, though their current titles are a bit specialized. Many of their best things however are now issued in photo-offset editions, at the astonishingly low price of 20 piastres a volume. *Ṣubḥ al-ʿAṣā* and *Kitāb al-ʿAghāni* have both come out at this price.

For the rest one must hunt around. I have, for the most part, had good results from dealing with al-Maktaba al-ʿArabiyya near the Ezbekiyya garden, in the arcade of the Continental Hotel. They do a reasonably priced job of binding, too, though I have had the large maps in one book I sent there ruined by the cutter, who trimmed away the folds, against express instruction to preserve them. I suspect it is best to avoid having anything but straightforward binding jobs done in Cairo. On the other hand this is one of the few places where orders may confidently be placed for books not in the shop. I was able here to get all the published volumes of the *Maktabat al-Djāḥiẓ*, edited by ʿAbd as-Salām Muḥammad Harūn, the letters of al-Hammadhānī with a text of the *Maqāmāt* in the margin, as well as most of the titles I discovered in the Anawati bibliography.

If you go from Ezbekiyya down Sh. al-Gumhuriyya towards Abdine, you will pass on the right, in the vicinity of the intersection with Sh. Rushdi Pasha, three shops which repay the attention of the browser. The central one is *Maktabat Wahba*, which publishes, among other things, a massive, though poorly printed, concordance to the *Qurʾān*. Its neighbors are especially good for poetry.

I have found most of the stores in the central part of town disappointing. The two "Renaissance" book shops, an-Nahḍa al-ʿArabiyya, and an-Nahḍa al-Miṣriyya, are less promising for the classicist than might have been expected. An-Nahḍa al-Miṣriyya has now available an edition of *Futūḥ al-Buldān* by al-Baladhurī, which Anawati speaks well of, but I have found the shop otherwise unhelpful.

I have not yet visited the shops in the region around al-Azhar, but I have seen some of their publications on display, and I suspect that mostly they represent the old, bad tradition of uncritical publication, epitomized, alas, by al-Maktaba al-Tigāriyya al-Kubrā. This house is a counsel of despair for books that cannot be found elsewhere. Perhaps their safest offering is modern, the Arabic edition of Zaki Mubarak's "La Prose Arabe au IV^e Siècle de l'Hégire." Most of their classical works, such as

their edition of Murūdj adh-Dhahab, by Masʿūdi, are rendered virtually useless for the scholar by the omission of any reference to, or collation with, previous editions and paginations. I use their edition of ibn ʿAqīl's commentary on the *Alfiyya*, but could wish that the verses of the *Alfiyya* had been numbered as they appear in the text, as well as the *shawahid*. The catalogue of this house looks very promising indeed in the fields of grammar, poetry, and *adab* literature, but the quality of the editions is usually such that one hesitates to acquire any of them. Unfortunately they alone offer such works as *Yatīmat ad-Dahr*.

In western languages, a surprising number of the luxurious publications of the Islamic Museum, the Geographical Society, and the French Archaeological Institute is still available, and at very favorable prices.

A discussion of the book trade could hardly end without mentioning "L'Orientaliste," on Kaar el Nil street, near the American Express. Here you will find some of the most attractive books -- mostly western languages -- in Cairo. But you will not find bargains. The prices range from too high to staggering.

NEW DISCOVERIES AT KOM EL-DIKK

by

Wladyslaw Kubiak

When I wrote to the *Newsletter* about a year ago (see *Newsletter* Number 52, July, 1964) concerning Polish excavations at Kom el-Dikk, in Alexandria, I anticipated that my next letter would bring a fuller account of the Roman thermac and cisterns, which had been excavated at that time. As often happens in archaeological research, however, an accidental discovery caused the Polish Mission to change its plans. This unexpected discovery revealed part of a huge wall in the southern end of the Kom el-Dikk area, and closer examination resulting from several deep soundings brought to light a portion of a large semicircular building that seemed to be an ancient theater. Since the area in which this building lay was threatened by city building projects, quick excavation was necessary. As a result, the dig at the Roman bath in the northern part of the Kom was temporarily halted, and the bulk of the labor force was transferred to the new site.

From layers of earth and debris, in some places ten meters thick, there finally appeared the fairly well preserved semicircular auditorium of a theater-like construction containing thirteen rows of gray-and-white marble benches. A semicircular outer wall formed by a chain of cruciform stone pillars connected by a curtain wall of stone and brick masonry was preserved to a height of eight meters. Between this exterior wall and the back wall of the *cavea* we found a kind of corridor composed of a long range of adjoined vaulted chambers. The upper part of the auditorium at one time probably consisted of a series of apsis-shaped niches, now almost entirely destroyed, with the walls between them adorned by marble and granite columns, of which twelve were found in the debris. Auditorium and orchestra were of a regular circular form and roofed with a brick masonry dome. The diameter of the circular *cavea* is twenty-one meters; of the curve of the outer wall, 35 meters.

While the monument in its present form undoubtedly belongs to Byzantine architecture, the core is Roman. Byzantine remodelling completely changed its main architectural features and probably also its functions. In Roman times it was possibly a theater; later, after the rebuilding, it seems to have been used for competitions, as is indicated by numerous Greek-Christian graffiti found on the marble steps of the auditorium.

The monument existed intact until Arabic times. An inscription of commemorative character, in early Kufic script, found on one of the marble pedestals at the entrance to the orchestra and some primitive Arab tombs nearby proved that the building still existed after the Mohammedan conquest, although it was no longer used for its original purpose. Later, the dome collapsed, together with the superstructure of the cavea, columns, arches, plastered and painted cornices, covering the interior with a thick layer of debris that protected the marble elements from robbers. We do not know the exact date of the collapse. Perhaps the building was destroyed during the reign of Ahmed ibn Tulun, in the second half of the ninth century, by the same earthquake that caused the destruction of the upper part of the famous Pharos at the Eastern Harbor.

IMPORTANT NOTICE

The Wilbour Library acquisitions List, formerly distributed as an appendix to the Newsletter, will henceforth be distributed free of charge by the Library. Members of the Center who have found this list useful may be put on the mailing list by addressing a request to

The Librarian
Wilbour Library of Egyptology
The Brooklyn Museum
Eastern Parkway
Brooklyn, N.Y. 11238

PUBLICATIONS BY MEMBERS OF THE CENTER

Fischer, Henry George. Inscriptions from the Coptite Home, Dynastics VI-XI (Analecta Orientalia, 40). Rome, 1964, xiii, 142 pp., illus., plates, map.

This monograph represents the kind of meticulous work his colleagues have come to expect of Dr. Fischer. In it, he has collected forty-nine inscribed stones, the greater part of them funerary monuments of private persons. For each monument he gives dimensions, source, and bibliography, and provides a detailed description of the scene represented upon it (if any), and a translation of and commentary upon the text. This summary account of the author's work gives small idea of the wealth of material -- topographical, historical, lexicographical, paleological, iconographical -- contained in the volume. Some indication of this may be gained from the nine pages of careful index, classified under Names and Titles (a classification in turn subdivided into six categories), Discussions of Signs and Words, and General Index, the last touching on almost every subject treated in the monograph. The book, it will be apparent, is no mere catalogue. The author is well aware of the significance of these provincial and on the whole rather dreary monuments as documents of regional life in the troubled period between the collapse of the Old and the rise of the Middle Kingdom and as footnotes to the history of Egypt as a whole.

Hayes, William Christopher. Most Ancient Egypt, adited with an introduction by Keith C. Seele. (Reprinted from the Journal of Near Eastern Studies XXIII, 1964.) Chicago, 1965, 168 pp.

His friends have many reasons to mourn for William Christopher Hayes. Those who have never known him will realize, on reading these first three chapters of his projected History of Egypt, how great a loss his premature death has meant to the world of scholarship. The fragment he has left covers the geological history of the land and the gradual emergence of man in the Nile Valley. Chapter III carries the reader down through "The Neolithic and Chalcolithic Communities of Northern Egypt;" regrettably, only two printed pages remain of the following chapter, which was to cover "The Predynastic Cultures of Upper and Middle Egypt." What we have is a masterpiece not only of careful scholarship but of prose. Few contemporary scholars can express their ideas so well and so clearly as Dr. Hayes could. Without distorting evidence, without pyrotechnics of style, he has managed in these short chapters to convey to the reader the drama of the primeval travail that resulted in the birth of the land and the wonder of the slow emergence of man from brute existence to intelligent control of his environment. His lucid analysis of the excavations at the earliest sites and careful weighing of the evidence they offer should alone make this slender volume of permanent value as a source and as an example. Comprehensive, annotated bibliographies at the end of each chapter make the distraction of footnotes unnecessary.

Smith, Ray W. "Ancient Influences in American Glass." in The New England Galaxy VI, 3, 1965, 44-51, illus.

Dr. Smith believes that, until the deliberate imitations of Louis Tiffany in the late 19th century, few American glassmakers consciously used the glass of antiquity as a model. Most of the resemblances between Early American and antique glass are fortuitous, arising out of the nature of the material and the traditional techniques employed (already in large measure perfected by the first century of our era) and also out of the pervading Hellenism of the age. He is able to point out, nevertheless, some striking parallels

between antique and Early American glass, especially in techniques of manufacture.

. "History Revealed in Ancient Glass." in The National Geographic Magazine 126, 1964, 346-369, illus., plates.

In this valuable article, beautifully illustrated in color. Dr. Smith tells of some of his adventures in search of ancient glass and of his even more exciting excursions into history as represented by the pieces he has discovered. Although Dr. Smith has one of the largest collections of ancient glass in the modern world, he is a collector not merely of objects but of facts. Many of the illustrations in his article picture famous pieces in collections other than his own, key pieces in the history of glass-making to which are attached long and interesting stories. Not the least valuable part of his article is that describing how modern science has come to the aid of the archaeologist in establishing the probable dates and provenances of the pieces discussed. In addition to chemical analysis, we now have X-ray and neutron bombardment, which reveal certain facts concerning the ingredients and age of an object without destroying it. As Dr. Smith concludes, "It is exciting and, indeed, reassuring that the tools of the Atomic Age are now being used not only to authenticate these precious relics, but to unlock engrossing facts about the history and culture of the ancient societies that created them."

Terrace, Edward L. B. "Sumptuary Arts of Ancient Persia," in Museum of Fine Arts Bulletin, LXIII, 131, Boston, 1965, 3-33; illus.

This very able and informative article forms a catalogue raisonné of a group of objects from American public and private collections, which were added to the great exhibition "7000 Years of Iranian Art" shown in Boston in the spring of 1965. This exhibition, circulated in the United States through the courtesy of the Iranian government, consisted of material from the Archaeological Museum of Teheran and from the collection of Mohsen Foroughi of the same city. While it covered "the entire span of Persian art from its earliest prehistoric beginnings to the 19th century A.D.," its emphasis was on objects from Luristan and Northwestern Iran. A supplementary loan exhibition was therefore arranged to enlarge the representation of Achaemenian art and its immediate predecessors. Most of the objects in this supplementary exhibition are products of gold- and silversmithing. The majority have been previously exhibited; only a few have been adequately published. Dr. Terrace's catalogue goes a long way toward establishing the position of these strikingly beautiful pieces in the history of pre-Islamic Persian Art and in so doing forms a valuable contribution to the literature on the subject.

. Review of Riefstahl, Elizabeth, Thebes in the Time of Amunhotap III, Univ. of Oklahoma Press, 1965, in American Journal of Archaeology 69, 1965, 70-71.

Trigger, Bruce G. "Meroitic and Eastern Sudanic: A Linguistic Relationship?" in Kush XII, 1965, 188-;94.

Meroitic, "the official language of the first civilization to arise in Africa south of the Sahara, is still an enigma for the modern world. Although the approximate sound values of the borrowed Egyptian symbols employed in writing the language and some idea of the grammatical structure

have been ferreted out by modern philologists no one has yet been able to derive meaning for more than a few of the words contained in the considerable body of Meroitic inscriptional material that has come down to us, and those few words, almost without exception, are also borrowed from the ancient Egyptian language. In this paper, the author traces the brief and uneventful history of Meroitic philology and on the basis of previous findings suggests that the key to the ancient language may possibly be discovered in the linguistic group known as Eastern Sudanic. The kindred dialects of this group, still spoken by African tribes, may help in bringing to scholastic life the dead Meroitic language, in spite of the many centuries that have passed since it was spoken and written.

Turyn, Alexander. Codices Graeci Vaticani Saeculis XIII at XIV Scripti Annorumque Notis Instructi (Codices e Vaticanis Selecti quam Simillime Expressi XXVIII). Rome, Vatican, 1964, XVI, 206 pp., 205 collotype plates.

Palaeographers and editors of texts are aware of the importance and value of reproductions of dated manuscripts. For the Greek miniscule, they have at their disposal the photographic reproductions by K. and S. Lake, covering the period from the 9th through the 12th century. Professor Turyn, well known for his distinguished studies in the manuscript tradition of the Greek tragedians, has undertaken a similar project for the 13th and 14th centuries. In this volume he offers excellent reproductions drawn from all the Greek manuscripts in the Vatican Library that are explicitly dated within the 13th and 14th centuries, giving specimens of the book-scripts and reproductions of the subscriptions of 107 codices. Extensive prolegomena, written in Latin, include the description of each codex a diplomatic transcription of its colophon, and a critical study of its historical and geographical data, as well as a bibliography of publications regarding the codex; a detailed index gives access to the rich material of the prolegomena. This volume should prove to be an indispensable tool for palaeographers and codicologists, for philologists and editors of texts, both classical and Byzantine, and for historians who deal with manuscript materials.

Ward, William A. "Relations Between Egypt and Mesopotamia from Prehistoric Times to the End of the Middle Kingdom," in Journal of the Economic and Social History of the Orient VII, 1964, 1-45; 121-135.

Professor Ward begins his study with the conclusion that there was, during the period named, no direct relationship between Egypt and Mesopotamia, but that such exchange of ideas and artifacts as there was, was effected through intermediaries. He carefully re-examine the now rather shop-worn evidence that has been offered to prove 1) that there was an invasion in late prehistory of a Sumerian horde into Upper Egypt and 2) that later invaders from Mesopotamia, the so-called Dynastic Race, established themselves as rulers over Egypt in the earliest historical period. Professor Ward discards the theory of the predynastic invasion in favor of the now rather generally accepted theory of the percolation of Mesopotamian ideas and objects through the intermediary of Syria. He accepts the theory of a large-scale invasion at the beginning of the historic period, but believes that the invaders were from Syria rather than from farther East, and seems to regard the Semitic elements in the Egyptian language as a result of an earlier infiltration from the same Syrian source. He finds that the "indirect Egyptian connections with Mesopotamia decline rather sharply after the advent of the historic age." It is impossible in as brief a notice as this

to give an adequate idea of Professor Ward's thoughtful and stimulating article, which can be recommended to those interested in questions of early Egyptian history that are very vexed indeed.

JOURNAL OF THE AMERICAN RESEARCH CENTER IN EGYPT III, 1964

The third volume of the Center's Journal, under the able editorship of Edward L. B. Terrace, presents a varied and interesting Table of Contents. Since this volume has been sent to those members who are eligible to receive it and have indicated a desire to have it, it seems superfluous to review here the articles it contains. It may be in order, however, to list the contents for the sake of those members who have not seen the volume and of readers of the Newsletter who are not members of the Center.

John D. Cooney. Fragments of a Great Saite Monument.

Henry G. Fischer. A Group of Sixth Dynasty Titles Relating to Ptah and Sokar

Hans Goedicke. Diplomatical Studies in the Old Kingdom.

_____. Some Remarks on Stone Quarrying in the Egyptian Middle Kingdom
(3060-1786 B.C.).

George C. Miles. Early Islamic Glass Weights and Measures in Muntaza Palace,
Alexandria.

Nicholas B. Millet. Gebel Adda Expedition Preliminary Report, 1963-1964.

Richard A. Parker. A Demotic Property Settlement from Deir el Ballas.

Dorothea Russel. Are there Any Remains of the Fatimid Palaces of Cairo?

Alan R. Schulman. Some Remarks on the Military Background of the Amarna Period.

William Kelly Simpson. The Pennsylvania-Yale Expedition to Egypt: Preliminary
Report for 1963; Toshka and Arminna (Nubia).

Brief Communications:

Henry G. Fischer. Graphic Transposition of the Indirect Genitive.

Alan R. Schulman. Excursus on the "Military Officer" Nakhtmin.

Book Reviews:

Alan R. Schulman. Review of The Royal Cemeteries of Kush V. The West
and South Cemeteries at Meroe, excavated by George A. Reisner, edited and
compiled by Dows Dunham. Boston, 1963.

Nora Scott. Review of Thebes in the Time of Amunhoten III, by Elizabeth
Riefstahl, Norman Oklahoma, 1964.



